

The Missionary Herald

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IT is something new for the *Missionary Herald*, in the middle of the year, to display upon its first page the condition of the American Board's treasury. A financial statement appears month by month in the Home Department, with comment thereon. This month, in addition, we have given prominent place, inside the cover and before the frontispiece, to a summary of the significant figures which show just how the Board stood March 1, and how careful estimates indicate it may stand, unless help is forthcoming, on August 31.

A Critical Situation
No apology or justification, we feel sure, will be called for as to this procedure. Every one will recognize that the emergency is real, great, and critical. The Board is facing the possibility of the largest debt in its history. Such a catastrophe must be prevented. To that end, the fact needs to be realized by all friends and supporters of the Board. We cannot make it too plain or too prominent.

The situation has not come about by carelessness or extravagance. It is due to a continuance of high costs in all lands, inevitably pushing up expenditures and to a degree which increases in receipts have not met. The Prudential Committee has rigorously scrutinized all requests from the field; consistently denied all expansion of work; cut down, wherever possible, all appropriations; sought merely to hold on to its present obligations; estimated probable receipts with caution and with due regard to the financial depression of the times; it has used every agency available and concentrated the energy and resources of the Board's officers upon the effort to make ends meet. It now comes to

the turn of the year, and faces the second six months of its operations with such anxiety and distress as it shrinks from putting into words.

For the second half of the year may save the day. In the month of April a host of Congregational churches, perhaps a half of them, are to make their Every Member Canvass and face their responsibility toward the Budget which provides for the needs of this Board and the other Congregational Missionary Societies. If they can be made to feel the really desperate need which is to be met; to see the Cause as well as the Figures; to consider whether they will allow withdrawal from mission fields, the cutting off of work under way, a substantial reduction in Congregational missions, it is likely something will happen. For after all, there is money enough, if the people have a mind to give it.

This is the situation in April, 1921. Unless relief comes, the American Board must reduce its work; that is, withdraw from some of its missions, call back some of its missionaries, and readjust its operations upon a lesser scale of expenditure. It is a problem which the Prudential Committee is now forced to consider and upon which it must seek the will of its constituency. The answer is of necessity to be made in terms of dollars and cents. Money is not the only or the chief need of missionary work, but it cannot be disregarded or dispensed with in the administering of mission policies.

Wherefore, at this turn of the fiscal year, a frank and explicit statement is given most prominent place in this number, that all may know just how the American Board stands and

toward what it is tending. As many friends of the Board may not see this issue of the *Missionary Herald*, will not you who do see it talk over the situation among the people of your church, and report what you find to be their feeling?

HERE is another call of a great opportunity that is going unanswered for lack of funds. The

Another Open Door Unentered Indian government is endeavoring to replace its present system of dealing with the 80,000 Kallar or Robber Caste people in the villages of the West District of our Madura Mission by what is called the Panchayet system. Mr. Lorbeer states the case and its bearing on the work of the Pasumalai training school in the following words:—

"Government promises to release from the roll-call requirement those villagers who accept the new system. One of the conditions of this Panchayet system is that all the boys be sent to school. The Kallar special officer of the Police Department called a week ago and asked if we could supply 100 teachers, he being responsible to collect from the local Kallars and remit to us the salaries. The Kallars would furnish the schoolhouse, our only responsibility being to supply and supervise the teachers. I promised to do my best. Six letters have already come asking for such teachers. We are scouring the horizon for them, but all of the hundreds we have sent out in the past years are busy. To meet the daily increasing desire for education, and hence the demand for teachers, we feel that we must take in another class next year. For \$600 we can train thirty more teachers, twenty dollars per teacher. Can the Board invest this much more?"

No, it cannot; not as finances are now. And it cannot press for this sum as an extra, and for the other sums needed to meet those other sample appeals recently published, because it must concentrate every energy and

direct every dollar it can secure toward meeting its obligations for appropriations already made, and for which the money is not yet forthcoming.

THERE comes to the Editor's desk a Bulletin of the Phonetic Promotion

Committee, which reports **Opening Blind Eyes** what has been accomplished in teaching the new National Phonetic Script in some of the provinces of North China, notably Shansi and Kiangsu. Test classes have been held and detailed lists have been made of the persons examined and the results attained. These results are almost beyond belief, and emphasize the immeasurable blessing which this new and easy road to literacy has brought to China's millions.

One table, for example, gives the results in the case of twenty-seven women, mostly married women, averaging over thirty years of age, four of them over fifty years old. Under the head of "previous training" is stated the meager educational attainments of these women. One-half were absolutely illiterate; several were classed as very dull; some had learned a few characters; others had been to Bible class two or three times—a pitiful record of ignorance, dullness, and no opportunity.

Such were the members of the class. The record in the column headed Time Needed to Learn to Read Script shows that one was unable to learn properly, six were able to read in a month; ten in three weeks or less, five in a fortnight; three in a few days. Twenty were able to write. Thirteen of the women read through the whole of Mark while in the class, besides reading the primer and hymns; others read parts of Mark.

The list of members and the work of a class in Antung show similar results.

It is to be realized that all our mission stations, mission classes, schools, and agencies of every sort are vigorously engaged in spreading the use of

this phonetic script, and thus seeking to bring to literacy not only the Christian communities, but all whom the can reach. What a service to China, and what a medium for spreading the knowledge of the Bible!

AN organized, financed, and vigorous campaign is being conducted in this country to safe-
 A Union to
 Promote Disunion
 guard and to make dominant what are called the Christian Fundamentals. The promoters of this campaign have systematically distributed its publications among ministers and other leaders of our churches. It now transpires that a similar campaign, apparently with the same backing, is operating in China. Earnest and conscientious men, with a genuine fear for the ark of God, are setting their hands to make safe the way of its advance. We cannot but respect their motive, though we deplore their action. Under the name of "The Bible Union of China," and with a statement of principles and purposes which *as revised* has in general the look of an earnest and loyal effort to promote Bible study and a sound and effective evangelism, it is practically establishing a theological court, prescribing tests by which fellow-missionaries are to be indorsed or excluded, and promoting an unfair and most unfortunate division among the missionary forces of China.

The menace involved to the infant and growing Christian church of China, and incidentally to the opportunity and work of devoted missionaries who may not be judged acceptable by these party tests, is obvious and alarming. Inasmuch as all the missionaries on the field have been accepted and approved for their tasks by their home Boards, and therefore presumptively by the churches supporting them, it seems to us an utterly unwarrantable procedure, without authorization or even conference with these constituencies, to set up a virtual court of judgment which shall deter-

mine the fitness of missionaries for their work by their willingness to join this "Union" and to subscribe to its tests of orthodoxy. The old question recurs, "Who art thou that judgest the servant of another?"

If the tables were reversed and those for whose overthrow this "Union" is formed had organized themselves to crowd out their more "orthodox" colleagues, what a storm of protest would have been raised against the arrogance and the dogmatism of the "modernists"! Do these promoters of the Bible Union of China sincerely believe that all their fellow-missionaries who cannot accept their tests are not Christians; are not loyally and in self-sacrifice trying to help the Christian movement in China; that none of them is showing the fruits of the Spirit; that all are entirely failing of any effect in winning men to Christ and in training them into the Christian life? Is it not true that many China missionaries who have not joined this Union and could not do so are being signally used of God for the winning of multitudes to Christ, and for the building up of Christian communities? Does the line between true and false, power and weakness, success and failure, run exactly along the division which the Union is seeking to make? Take a fair and open look, good friends, and see whether your basis of union is broad enough to comprehend all that is true and worthy. The world is weary of those divisions that weaken the effort of all disciples of Christ. The Union that is wanted is one that may get them all in; not one that would crowd some more out.

WHILE we are considering the attempt of this Bible Union of China

As to "Fundamentals" in Christianity to test the Christianity and the fitness of every missionary in the land by his attitude to the "fundamental and saving truths revealed in the Bible," it is fair to ask who is determining what are the

"fundamentals." That is a large and a decisive word. The Century Dictionary, in defining it, adds a quotation from an accepted author to this effect, "When we apply the epithet *fundamental* either to religion in general or Christianity in particular, we are supposed to mean something essential to Christianity." If the "fundamentals" are "essential," then every Christian must hold them. It is a matter of concern, therefore, calling for utmost care in statement and for breadth of thought and largeness of vision to formulate the essential truths of Christianity, without the acceptance of which men cannot be Christian or do Christian work.

In its Tentative Statement the Union names what it considers some of these fundamental and saving truths, "especially those now being assailed, such as: the Deity of our Lord and Saviour Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles both of the Old and New Testament; the Personality and Work of the Holy Spirit; the New Birth of the Individual and the necessity of this as an essential prerequisite to Christian Social Service."

This is an impressive list, even though it be partial; it includes unquestionably some of the central and vital truths of the Christian religion. But it names also some articles of faith which in the judgment of many reverent and devout disciples of Christ are not central and vital; certainly they are not essential either to becoming a Christian or doing effective Christian work. The Virgin Birth, for example, was not, so far as any record shows, an article of faith of the first disciples. Can it be maintained that before the doorway into the Christian life One stands questioning, "Do you believe that Elisha caused the iron ax to swim?" As for the Resurrection of Christ from the Dead, there is certainly room for variation in the Christian view of how Christ rose or with

what body he came. And as to whether the New Birth is an essential prerequisite to Christian Social Service, one ought not to be denied a genuine Christian faith who questions whether it may not happen sometimes that one who seeks to do His works may thereby come to feel his need of Him, and so be led into discipleship.

In other words, it is a more serious and discriminating task than the promoters of the Bible Union seem to have realized, to set down just what are the essential and saving truths revealed in the Bible, and which constitute the fundamentals of the Christian life. We believe that at heart a multitude of both "conservatives" and "liberals" hold these fundamentals. We believe if they will work together in mutual trust and good will they will grow together into all that is essential. And they will be able to exhibit before the infant church of China or of any other country all that is of the essence of Christianity. After all, if we are to list the "fundamentals," might it not be better to begin at the other end and work back from deed to doctrine? Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

ALL the world today is in a state of unrest; nowhere is the turbulence

A Testing Hour in India greater or more threatening than in India.

The promised reforms now being put in operation, the opening of official posts to Indian citizens, the expanded franchise, and the larger measure of self-government attained, instead of satisfying the awakened national spirit seem only to whet its appetite and to stiffen its antagonism to government rule. Mutterings of rebellion are rumored; there is a good deal of violent speech; fears are whispered that mutiny may be impending.

It is likely that these apprehensions are hardly warranted. The masses of India are not to be judged by the political agitators or by the hot-headed

youth who come forth from the schools of the land. There is a sober conservatism among the toiling multitudes of India, as of every land, that makes them draw back from the fire-eaters, though they may listen curiously to them. The underlying sense of what British rule has done for India, in the promotion of justice, the protection of human rights, and the bettering of living conditions, is not altogether lost in the tirades of abuse that abound. India will hardly break into revolution just as the doors are opening into a large and orderly opportunity.

But a serious obstacle is being put in the path of this advance by the advocacy on the part of Nationalist leaders in India of a policy of passive resistance; the adoption of an attitude of non-coöperation; the disclaiming of all titles, honors, and awards bestowed by Government, the declination of any public office or of any delegated responsibility to which one may be chosen; the boycotting of schools, the refusal to pay taxes that are laid; in short, a determined indisposition to recognize or help the powers that be. This is the latest move of those who are seeking to overturn the existing government of India and to prevent the successful introduction of reform measures, in order to open the way for Indians to seize the reins of government and to attain to full self-rule. However, there is a strong party of moderation among the educated leaders, and the various provinces have succeeded, in spite of the agitation for non-coöperation, in securing Indian ministers of undoubted ability and public spirit as the first executives in charge of the departments of the government which have been turned over to Indian control.

The situation presents a test to every Indian. What shall be his attitude; as a patriot and as a loyal citizen? What shall be the course of the Christians of India? They are lovers of their race, their country; they wish

to be true to their people; to cherish their national history; to share their quickening national aspirations. Will they then turn their backs on Government; refuse to coöperate in the new plans; join in seeking to obstruct and to defeat the measures that are meant to advance their country? We think not. We believe that, as a class, they will stand, a steady, supporting element in the body politic, whose habitudes of thought and action make for freedom and democracy, but not for the overthrow of law and order. We look to see the Christian people of India a strong force among the saving elements of her restless life today.

"THE EVOLUTION OF A MISSIONARY" is a book of which Prof. Harlan P. Beach, of Yale, has written,
An Offer to be Seized "Among some hundreds of missionary biographies with which the present writer is acquainted, he does not recall one which so happily describes the modern apostolic life." It is the story of John H. DeForest, D.D., and his thirty-seven years in Japan under the American Board. The author, his daughter, has a number of copies to be given away before she returns to Japan this summer, and she offers these to theological seminaries and church libraries of any denomination, as long as the number lasts. They will be gladly supplied in response to an application inclosing ten cents in stamps to cover postage. Address: Miss Charlotte B. DeForest, R. 1315, 19 South LaSalle Street, Chicago.

IF we are staggered at the picture of fifteen, twenty, or thirty millions of people (the difference
A Gigantic Task of Relief between these numbers is hardly recognized when one gets into such huge figures) on the edge of perishing by starvation, it is no wonder that the missionaries are appalled who, wherever they turn, move among these millions of desperate folk. They feel the tendency

to paralyze emotions and effort; to hesitate to attempt anything, one can do so little. It is the more impressive and gratifying to find how valiantly our representatives in Shantung and Chihli and Shansi are taking hold of their problem; how systematically they have blocked out the field, divided their tasks, and set about the detail of relief operations. Teachers in schools and colleges are devoting vacation days to volunteer aid in the stricken districts; doctors are distributing relief funds as a form of preventive medicine. Dr. Tucker, of Tehchow, is the officially appointed local agent of the Red Cross, which is using its funds for the building of a model road that will connect Tehchow and Lintsing; whose construction employs the labor of 20,000 men, and provides for keeping them and their families alive.

In a letter written from Paotingfu, January 24, Rev. H. W. Robinson reported grain as being received in large amounts. Over 500 tons had already arrived there; more was promised soon. Even so, he added, "that won't last long." It is truly a vast enterprise of charity, perhaps the biggest the world has known, when 500 tons of grain at a single center of one province are hardly a stop-gap for the awful void of need.

The stream of relief funds from America is not only maintained; it is increasing in volume and in speed. It finds one channel through the American Board; without special seeking to be the almoner of these relief gifts, the Board has received and forwarded already over \$60,000 to its North China Mission, for use in its fields. Manifestly it will be impossible to save all the impoverished multitudes over all the stricken areas. But with the forces now set in operation, the publicity secured, the interest and response awakened, it is certain the full catastrophe of the famine is to be

averted; millions are to be saved; North China is to escape utter desolation and ruin. America's share in this deliverance will create another tie binding China to her.

A LETTER written from Aleppo, February 14, by Mrs. J. C. Martin, of Aintab, to a missionary colleague in this country, strikes a note of cheer which we are glad to pass on to our readers:—

"You will have heard doubtless ere this of the fall of Aintab to the French. It is glorious news indeed! Last Friday all the shops of Aleppo were bedecked with flags in honor of the event. I could only half believe it till we had letters from Aintab, Saturday. This evening we were surprised to have Dr. Shepard [medical missionary in charge at Aintab] come in on us. He left Aintab yesterday afternoon with a hundred wounded of the French. He speaks well of conditions now prevailing, and of the tact shown by the French in all present arrangements. He came by Killis in auto convoy, and not a shot was fired at them all the way. I will quote here from my husband's letter, brought by Dr. Shepard, which also is corroborated by the latter. 'The situation continues very peaceful. The Armenians appear to be animated by a very fine spirit, both Gregorians and Protestants uniting in the desire to help and serve their Moslem neighbors. The services held in both churches this morning were remarkable in this regard. Then at ten thirty we had a memorial service, in which Gregorians and Protestants united, and which was no less remarkable and memorable. Dr. Shepard will tell you more fully what the condition of the city is and how broken and humbled the Moslem people of the city evidently are.'"



CHRISTIAN LITERATURE THE NEXT FORWARD STEP IN INDIA

BY SECRETARY CORNELIUS H. PATTON

(*Christian Literature in India and Ceylon*, by A. C. Clayton. Publishers: The Christian Literature Society for India.)

THIS little book is another illustration of the scientific and thorough manner in which mission work is being planned and conducted in these days. For three years the Christian Literature Council of India and Ceylon, representing all the Protestant Boards working in that area, has been conducting a survey with reference to coördinating and advancing the publication and distribution of literature suited to the needs of the times. The editing and interpreting of the various surveys were intrusted to Mr. A. C. Clayton, who has become a sort of literature engineer for all India, and the result is now presented in booklet form.

It has been a difficult and intricate task. There are ten literature or tract societies at work in this field, each one as a rule covering a particular language area. In addition, the leading missions and the Young Men's Christian Association have their own publication departments. To bring all these existing agencies into line for a common policy has been no mean undertaking. Coöperation, however, in this department of work is so obviously desirable that common sense and considerations of Christian unity have come to the front and made this joint survey not only possible but highly successful.

Another difficulty, and a great one, arises from the fact of the multiplicity of languages in India. Imagine planning a program of literature for 220 separate languages! Fortunately the greater languages, fourteen in number, comprise 260,000,000 of the 320,000,000 people of India and Ceylon. Separate surveys were made for these dominant tongues, while the minor

languages were grouped together for special study.

There are today, in India and Ceylon, 21,000,000 persons who can read their own language, and probably 2,000,000 who can read English. Those who can now be reached by the printed page, whether in the vernacular or in English, are indeed a great company, and this company is growing rapidly through the system of mission and government schools. It is estimated that the number of those who can read and write increase by about 300,000 a year. Taking the population as a whole, one man in ten in India can read, while only one woman in 100 can do so. The mass movements in North and Central India and in the Telugu country have brought vast throngs of illiterates into the church, so that the statistics in this matter do not make as good a showing as in the years when, for the most part, the converts came from mission schools. But even so, the Christians show up much better than the Hindus, and particularly better than the Mohammedans. There are in all India 3,876,203 Christians; one Indian Christian in six is able to read and write; one male in four, and one female in ten. Clearly there is a large field for primary education in the Church itself, to say nothing of the outside population; and clearly, both within the Church and without, there is a broad field for the right kind of literature.

The survey has made a careful study of the existing publications throughout the various language areas. The result is encouraging, in a way, in view of the large amount of painstaking work which has been done by the literature societies and the Boards. The existing literature, however, is characterized in this frank

fashion. "Speaking generally," the report states, "it is sparse, much of it out of date, most of it didactic or educational, much of it lacking in interest, nearly all of it based on English originals, very little of it marked by originality." By far the best showing is found in the Tamil or South India area, where our Madura and Ceylon Missions are located. The Tamil literature is the largest in amount and, we judge, the best in quality, and yet the entire output of publications in this important language could be purchased for about twenty-five dollars. In some of the other languages, five dollars would purchase a complete set of all that is to be had. The price of one good typewriter would buy a set of all the Christian books in Hindi, Tamil, Telugu, and Bengali put together. The dearth of good reading is indicated by the fact that our Indian pastors, who are set to be the intellectual and spiritual leaders of their communities, rarely have more than ten or twelve inches of books on their shelf.

The survey finds that, speaking generally, literature has scarcely any place in the program of work sanctioned by most of the missionary Boards, and no place at all in the allotments made in their annual budgets. Clearly it is up to the Boards to meet the situation exposed by this careful study, and to bring their de-

partments of literature into line with those of evangelism, education, and medicine, all of which receive relatively large appropriations. The survey makes clear that Christian literature in a land like India should cover not only distinctly religious works, but also books and pamphlets on home making, hygiene, social service, biography, stories, popular science. It emphasizes the need of magazines for women and children, for young people and male adults, and it urges that the existing magazines in a given language area should be consolidated. In general, it is found that a very large proportion of all publications, possibly nine-tenths, can best be produced on a coöperative basis.

This survey will find the Mission Boards in America and Great Britain disposed to accept its recommendations and to follow its program of advance, if the necessary funds are forthcoming. Here is a field for individual beneficence of a most attractive character. We have had large gifts for evangelism, for education, and for medicine; who will lead off with a large gift for Christian literature? We crave the privilege for those who may be able. The creation of wholesome literature on a Christian basis is the next great step forward which should be taken, not only in India, but in Japan, China, Latin America, and Moslem lands.

THE PACIFIC PROBLEM

"THIS race question is the biggest and toughest the world faces today," declares Rev. H. H. Kelsey, D.D., the Board's representative in charge of the Pacific Coast District. Dr. Kelsey is visiting the Hawaiian Islands, and the problem comes to him with even more force there than when at his office in San Francisco. He goes on: "The problem is most acute here about the Pacific when brown, yellow, and white meet and must mix. The

whites in California say they won't, but their saying so doesn't prevent the yellows and browns from increasing; and they are just as brainy as the whites. The ultimate any blind man can see."

In Honolulu, where he spent a few days before going on to Hilo, the southernmost of the island group from whence he writes, Dr. Kelsey was much impressed with "the superb big boarding schools for all races" in the beau-

tiful city of 75,000 people. "We were twice at Mid-Pacific, a fine, large endowed school for all races but white; about 300 pupils, including all the mixtures—about thirty-two varieties of races among the girls. And all, Japanese, Hawaiian, Chinese, Portuguese, *et als.*, live together and forget it.

"The Islands have 255,000 population: native Hawaiians, 23,773; mixed, 18,000; Portuguese, 27,000; Spanish, 2,400; Caucasian, 19,708; Chinese, 23,500; Japanese, 109,274; Filipino, 21,000; and every young Japanese wife has a baby on her back.

"Well, the Pacific problem is here—and it isn't solved by running big sugar plantation corporations. The Hawaiian Board is at it vigorously, and chiefly through the big schools. Christian in their management and life, they are doing something towards its solution. But there are as many Buddhist temples as there are Christian churches."

Leaving Honolulu, they took a small steamer down to Hilo, on the island of Hawaii, second city in size in the Hawaiian Territory. The sail was a beautiful one, especially after they came in sight of great snowcaps of Mauna Loa and Mauna Kea, nearly

14,000 feet above the green of the sugar plantations below. "To be here is like having a dream come true," says Dr. Kelsey. "The trees and flowers are all new and interesting; the town is interesting. I preached yesterday in the native church built by Titus Coan, and in the evening to a Japanese congregation—mostly men who understood English. There is one small Union white church (Congregational) and one Protestant Episcopal. I spoke in the high school this morning; 350 pupils, all tinted, but all alert and fine looking.

"I had recently read the life of Titus Coan, who with Dr. Lyman lived here and founded a mission in 1832. Here we are now in a town as modern as Boston, yet we are living in the old missionary home, with the grandson of Mr. Lyman, who now runs the boys' school. This school was the pattern after which General Armstrong, a man born in Maine, modeled Hampton Institute, Virginia. It's all great. While the problem is tremendous—20,000 Christians to 235,000 pagans—yet the foundation traditions are Christian, and the big money hasn't yet passed out of Christian hands. The awful pity is that the American Board withdrew



HILO BAY ON THE ISLAND OF HAWAII

sixty years ago, years too soon. It was exceedingly poor generalship, with bad results for the Islands, and therefore for the world; for here, in the Mid-

Pacific, is the most influential spot from which to work toward the solution of the big Pacific problem, which is race."



SELLING WARES AT ENTRANCE TO ST. SOPHIA, CONSTANTINOPLE

CONSTANTINOPLE'S LANGUAGE SCHOOL

BY REV. R. FINNEY MARKHAM

IN the face of almost complete national paralysis in Turkey, accompanied by striking reverns to barbarism, the American Board has taken one of its most important forward steps in mission work here. A language school in Turkey has for years been the dream and hope of the missionaries, and in November, 1920, just a century after the missionaries came to Turkey, the language school became an established institution. China, a larger and more complex field, has already given excellent demonstration of the value of the thorough preparation which such an institution affords. Here, it is planned, all the new workers for Turkey are to come for a year of uninterrupted preparation in the language and history of the people with whom they are to work. This year eleven are studying Turkish,

one Greek, and one Armenian. Besides this, one Turkish student is studying Arabic and one part-time student, Turkish.

One of the most striking things about the school is the variety of people which it has drawn together from different places and races. Besides the director, Mr. Goodsell, Minnesota also furnishes three of the students; Kansas three; New Hampshire one, New York one, Illinois one, Ohio one, North Dakota one; and Turkey, two daughters of missionaries who have come back to the work of their parents and the land of their birth. The part-time student is a Swedish lady, and comes from another denomination. The school is open to any in the city who wish to make use of its advantages.

Rev. Fred F. Goodsell, formerly of

Marash, while work in Turkey was at a standstill, spent three years in Young Men's Christian Association work in Russia, where he added Russian and French to his collection of languages, which already included Turkish and Arabic. He is chairman of the committee for Moslem work for Turkey. On him has also fallen the work of outlining our lessons; and it has been no easy task to be a path-maker in the inductive study of Turkish, which is the method used. Our weekly programs include three lectures by leading men of the city, introducing us to the many phases of life we are to meet here.

Those to whom we are indebted for the comforts of home are Rev. and Mrs. Arthur C. Ryan. Mr. Ryan had the distinction of being banished by the Turks, early in the war, because he was aiding Armenians. He came back at the close of the war to take up his work, but the Board released him to become the successor of Dr. M. C. Bowen, as agent of the American Bible



IN THE TURKISH CLASSROOM

The lesson is on the board

Society for the Levant. He and Mrs. Ryan have taken hold of this old Pasha's house, which has been in the possession of the American Board for several decades, and made it as much of an American home as could be done out here. This house could tell a good deal of the history of the missionary work in Constantinople and of the early struggles of the Ladies' College, which was carried on in this and neighboring buildings until it moved into its new quarters in 1908. During the war this building was for a time a refugee camp, and some of the other buildings near are now being used for orphans. It has taken a good deal of money and work to fit the house for a school home, but it has been worth it. The classrooms are in the lower floor of a near-by building used as the Armenian Protestant Church.

The Turkish elements brought together here are, if anything, more diverse than the American. Nadjie Hanum, our conversation teacher, represents a new type of Turkish womanhood. She is the daughter of a former governor of Smyrna. After a good education in the Constantinople College for Women, where she got some of our ideals, she married the man of her own choosing, instead of the one that her people had arranged for her to marry. She tells us that her honeymoon was a trip to Italy and France. While there she discarded the sacred *charshaf*, and wore suits and hats as any European. She took good care to return to her Turkish dress before she



THE FACULTY

Nadir Bey, Nadjie Hanum, and Rev. F. F. Goodsell

arrived in Constantinople, though she always wears her veil pinned back from her face.

Nadir Bey, our writing teacher, was for sixteen years a teacher in the Constantinople government schools, and technically still is. He does not know a word of English. His place as a government teacher is now taken by proxy when necessary. The reason he is among the select few government teachers who are either teaching or drawing a salary is that he is employed by the language school. Many of the schools in this city are closed for lack of funds.

Those to whom we are indebted for our physical comforts are Armenians; and it is not too much to say that they are heroes of the faith. Not one of them but has been called upon to give up everything, when by turning Moslem they could have kept all they had. As, for instance, Mr. Ryan's right-

hand man, a fine and noble specimen of humanity. On a day early in the war, the Turks demanded that all the Armenians in his town give up their arms and ammunition. When this was done, they were all ordered to take off all their clothes, pile them up, and line up to be shot. Fifteen minutes later the stillness of death hung over that little town. The Turks, after killing two of their own number in quarreling over the booty, left. At nightfall, two women and three men, among them this young man, crawled out from the pile of 600 bodies and escaped. We cannot blame him for being eager to get away to America as soon as means can be found.

Each of these varied elements brought together by the language school is representative of strong forces which must be welded together if this land is to be a place worth living in.

THE PRAYING CHILDREN

THEIR parents dead, driven far from their old homes, scantily fed, and crowded into orphanages; with little individual teaching, their knowledge of Christ and Christian ideals gathered from observation of their protectors as much as from any definite leading of special groups—now all up and down Turkey, and even into Europe, there seems to be coming a genuine spiritual revival on the part of the children. In some ways it recalls the Children's Crusades of the Middle Ages—only these little ones seek not an earthly kingdom, but a heavenly; and it bears all the marks of genuineness, since they pray for their enemies and for those who despitefully use them and persecute them.

It began some time ago. Early last fall a letter from Marash reported wonderful prayer meetings in some of the scattered homes for children out in the villages among the hills. Then there were allusions to crowded serv-

ices in the refugee camps—not among the children only, though they were numerous.

In December, a letter from Mr. Lyman, of Marash, says: "The awakening has been starting in our girls' orphanages, Beitel and Acorn. They have been very quiet about what was going on, but it came out yesterday that the house-mother in Acorn orphanage, about two weeks ago, was very much discouraged and didn't see what she was to do. Some one suggested that she give the girls an opportunity to pray, individually, in the evening devotional meeting. Some prayed. Afterwards one girl came and repented; they have continued to come, until more than fifty have now expressed penitence. In Beitel the prayer meetings have also begun.

"If you could hear the boys here at Beitschallen pray for the orphanages, you wouldn't wonder that the Lord has begun his work there, also. We are of

the opinion that nothing can stand long before the prayers of these little boys. Such pleading for God's blessing for others I never heard.

"They are praying that God will give a repentant spirit to the Catholic and Gregorian bishops, priests, and people. They plead similarly for the Turks. They pray very much that God will give an awakening to Zeitoun, to



LIFE IN THE ADANA REFUGEE CAMP
Woman cooking her evening meal

Albustan, to Aintab and Aleppo, to Adana and Tarsus. From day to day their horizon is extended. To hear such pleading for a whole world from little boys ten, twelve, or fourteen years of age is unusual, to say the least. They would pray for hours at a time if the Khodja did not send them to their work or to their bed." A later letter speaks again of the revival in the girls' orphanages, and says: "And the American in charge has received a blessing from this awakening. For this we are all happy. It smooths the road for a large work."

The Marash boys prayed that the blessing might come to Tarsus—among other places—to Tarsus, a hundred miles or so to the southwest, the site of St. Paul's Institute, where Rev. Paul Nilson and his associate, Mr. Paul Bobb, are carrying on a splendid fight to conquer problems of poverty, of lack of help and equipment, and of larger numbers applying for admission to the school than they can possibly care for. And now comes Mr. Bobb's

story of the rising of the spiritual tide at Tarsus.

On the Sunday which opened the week of prayer, the pastor of the Protestant church, which most of the students attend, preached on prayer. That evening, at Christian Endeavor, several boys made a start; and special prayer meetings were held every night of the week in the college chapel.

Then Mr. Bobb says: "As the week progressed, an increase in the spirit was felt among the boys. A small group of our most earnest and sincere Christian boys, most of whom, by the way, were formerly in an orphanage in Marash, quietly and of their own accord met together for special prayer. One of the group, apparently the leader, told me that they were working for definite things, chiefly to win as many of their fellow-students to Christ as they could.

"It became evident that many of the boys were deeply concerned and wanted to begin a new life. At the last meeting of the week, Mr. Nilson announced that those who had questions or who would like to come together for special prayer should meet in his office next morning. At the appointed time, several boys were there. One sweet-faced little orphan said, 'My father and mother were good Christians, and since they have gone I have wanted to be a Christian, but there was no one to show me the way.'

"We decided to continue the meetings another week. Each teacher gave to each of his students a 'Move Forward Decision' blank that Mr. Nilson had prepared. Those blanks were divided into three groups of promises to God to do one's best to keep those that were signed. The three groups were, 'In My Personal Life,' 'In Service,' and 'In My Religious Life.' Each 'decision' was explained by the teacher and discussed in general, and in some classes a brief prayer meeting followed. Each student was asked to keep the blank till the end of the week, and then, after thought and prayer, to



ONE OF THE ORPHANAGES, MARASH

Formerly one of the Mission's Girls' Schools

check and sign the promises that he wished to keep."

Responding to an invitation from Mr. Nilson, Dr. Chambers came up from Adana for this last week. He could speak both in Armenian and in Turkish, and many of the boys took advantage of this to ask him questions and obtain explanations of their perplexities. "His coming," writes Mr. Bobb, "was a blessing to the whole college, to the faculty as well as to the students. The number of decisions signed was indeed remarkable. Many boys accepted Christ as their 'personal Saviour' and confessed him publicly. Even the Moslem students signed parts of the decision blanks."

St. Paul's has an enrollment of 190 in its three departments of college, academy, and trades school. Its religious connections included 110 Gregorian, fifty-eight Protestant, sixteen Moslem, and one or two other faiths; but, as Mr. Bobb's letter says, "Long years of war and hardships have caused many to lose their spiritual life, but the events of the past two weeks have stirred such an awakening as could hardly be expected from a student body in more fortunate circumstances."

Dr. Chambers, in a letter written before his late visit to Tarsus, tells how impressed he is by the youthful-

ness of the congregations to whom he is called to preach in the smaller cities of Cilicia. Hardly a man among them has reached thirty-two years. Of the flourishing churches of seven or eight years ago, only a handful remains or has come back through great tribulation; but the boys and young men are coming on. "I confess I was deeply impressed," he says of one village, "by the attitude of a group of fifteen young men who came to the preacher's house for special conference on the situation as it affected the gospel work. There was manifest great harmony and co-operation, backed by youthful vigor."

Hints of similar quiet, spiritual movements come in letters from widely separated stations, but we refer to only one other: In Samokov, Bulgaria, February 6 was observed as Decision Day in the schools. One hundred and twenty-nine boys and girls signed this declaration:—

"I believe that Jesus Christ is the Person who can best help me to live a clean, noble, God-pleasing life, and I declare my desire and firm resolve to follow him as my leader and teacher and to work for his cause."

The prayers of the children are being answered. May all missionaries and Christian workers thank God and take courage!

OLD ARUMUGAM ; A PORTRAIT

BY MISS LULU G. BOOKWALTER, UDUVIL, CEYLON

HE was always "old Arumugam" to me, for when I first saw him the days of his youth were over. No one knew his age, least of all he himself; but Miss Howland, who came to Ceylon in 1873, said he had been in the service of the Uduvil school when Miss Agnew—"the mother of a thousand daughters"—was in charge of it. He *may* have been there at the time of Dr. and Mrs. Spaulding, who served in Uduvil from 1819 to 1873. So we calculated that he had given at least a half century of service to the school.

AS HE LOOKED

I can see him as he walked down the veranda—a figure of medium height, the muscles of his legs and arms knotted, his skin wrinkled and leathery. His hair was white; the front portion was shaved and the rest gathered into a little knot at the back of his head. He had a good face—high cheek bones,

prominent nose, straightforward eyes, an intelligent face—that of a high caste, as we knew him to be.

HIS FAMILY PROBLEMS

When Arumugam was a young man, he went to the mission house as a servant to the missionaries. He was a Hindu and proud of it, and a Hindu, at least in name, he was up to his death. It is told that at one time he was interested in Christianity, and the missionary ladies thought he might come out for Christ. But just at this time his loved daughter was at the age to be married, and he was much concerned in getting her a good husband. He had little dowry to offer, as he was a poor man, and so the task of finding a suitable husband was difficult. His friends helped him, and presently a young man was found who could converse in English and lived in Colombo, and who was willing to take his bride



WELL-SWEEP AT A MISSION STATION, CEYLON



A WEDDING GROUP IN A HIGH CASTE FAMILY, CEYLON

with a small dowry, as she was of a good caste. So the agreement was made between the two families by a mediator, and the wedding set by consulting the Tamil calendar and one of their wise men, so as to find an auspicious day.

THE MARRIAGE TAKES PLACE

Being a Hindu family, the wedding was carried out in Hindu fashion by the Brahmin priests, the superstitions of the Hindus and the religious customs being carefully observed. The marriage ceremony was held at the

bride's home. Invitations to the wedding had been sent to all relations and friends.

At 10.30 P.M. the guests began to arrive, and were shown places to sit on mats on the floor. Large *punthals*, or covered and inclosed rooms, had been erected at the front and back of the house, thus enlarging it and giving shelter to the guests. The *punthal* was made by stretching long strips of cloth overhead and on the sides, the strengthening being given by trees or by posts set into the ground. The cloths are usually pinned together with thorns from the thorn tree. The cloth used is usually the Tamilman's cloth or dress, but sometimes when the *dhoby* does not return the bed sheets of the missionary for two or three weeks, and they come back with little pin-like holes in the ends, it is suspected that they have been rented to a wedding house to make a *punthal*! The *punthals* are decorated with colored paper flags and draperies, and these, with the gay costumes of the guests, make a pretty sight.

At 1.30 A.M., after several false announcements, the bridegroom arrived amid the clanging of bells, the setting off of fireworks, and the noisy welcomes of the guests. He was joined by the bride, and together they sat on a decorated dais, where a Brahmin priest sat before them and performed the ceremony. He muttered *munthe-dums* in Sanscrit, which no one, even himself, understood; he gesticulated, and put various ingredients into a *chatty* of rice which was boiling near, and around which he led the pair several times. During the ceremony a cow was led in, with its hind quarters toward the pair. At one time they were led to look at the north star, with the idea of impressing constancy; at another time a curtain was drawn in front of them, and she fed him with rice and curry, and they drank milk out of the same cup. The beautiful silk *saree* for the bride—a present from the groom—was passed around for the guests to lay their hands upon;

then the bride retired and decked herself in this present from the groom. Presents of white cloth were given the priests, and other persons received a lime.

All was finally finished at half-past four in the morning, and the bride and groom received congratulations. Then the bridal procession was made up, and they started through the dusk of the early morning for the temple. After the ceremonies were over at the temple, the party went to the bridegroom's house for three days. They then returned to the bride's home, and after a day or two went visiting among the relatives for several weeks before they settled down in their own home.

ARUMUGAM'S DAILY DUTIES

His first duty in the morning was the mending of the well basket. He seemed to enjoy this and took his time—hours it seemed to us—braiding new pieces in and out where the basket was worn. The girls and the cook-women draw water by pulling the well-basket rope over a wheel. When the cement tubs are filled, the well-sweep is used. A man worked the well-sweep while Arumugam guided the well basket to the place where it was emptied. One could hear Arumugam chatting with his fellow-servants quite a distance away, as they gossiped about the village people or the school.

Next he filled the lamps and lanterns and the cocoanut-oil globes; and if the noon hour by this time had crept around, he would pull the *punkah* while the missionary ladies were eating, or bring in a sample of the rice and curry from the school for them to taste. Then he would wend his way homeward and take until three or four o'clock for his dinner and siesta. Digging out white-ant hills, cleaning about the wells, sometimes scrubbing dining tables, were his afternoon duties; and then after pulling out a little grass in the rose garden, presumably for us, but for his cow in real truth, he would slip off home with a bundle of grass under his arm.

AGE CREEPS ON

As time went on, old Arumugam became less and less able to do the hard work in the school, and we consulted as to whether he ought not to be pensioned off. So one morning the principal very quietly suggested to him that perhaps he was too old to work so hard now, and that the school would pension him and he could do a little work now and then as he felt like it. At that he straightened up, and walked down the veranda with his head up and with a quick step, saying he was not too old to work. During these days we used to urge Arumugam to go to the church, and it was his wont to come frequently to hear Pastor Eliatamby preach. As he sat very intently listening, we felt that his soul was nearer God than we knew, and perhaps he was reaching out and trying to hold to Christ.

THE LAST RITES

One day his grandson came for his money, and later in the day the little boy came running, breathless and crying, saying his grandfather was dead.

It was as if a part of Uduvil had died, so used were we to count old Arumugam as one of us. We went to his house in the dusk of the evening with Henrietta, the head matron of the school, and were eager to give consolation to his wife and relatives. They seemed to need little condolence, for the only tears were in our own eyes.

We found them ready, with a wagon load of wood, to take the body to the burning ground that night. The morrow was a festival day, and they could burn no bodies then. So Henrietta prayed as we sat in the little house, asking God's forgiveness for Arumugam's rejection of him, and pleading for the salvation of his soul. We left, and the body was rushed off to the burning ground. Sitting on our veranda, we heard the funeral procession as it passed.

We felt a life had gone out, unpraised and unsung by relatives and neighbors. But we at Uduvil recounted among ourselves the old man's ways; the work he had done for the school all those years, and the kindness he had shown the missionaries who had come and gone through the long time.



TO THE BURNING GHATS — TOM-TOM BEATERS LEADING

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	\$11,291.74	\$8,156.50	\$1,134.85	\$2,723.01	\$4,900.00	\$3,397.88	\$31,603.98
1921	8,956.54	4,607.82	1,316.19	3,897.55	1,500.00	3,722.62	24,000.72

Gain
Loss

FOR SIX MONTHS TO FEBRUARY 28

1920	\$240,942.53	\$48,457.20	\$14,116.41	\$151,706.49	\$10,100.00	\$15,479.63	\$480,802.26
1921	248,544.33	35,239.11	13,976.61	131,381.57	6,200.00	15,452.07	450,793.69
Gain Loss	\$7,601.80	\$13,218.09	\$139.80	\$20,324.92	\$3,900.00	\$27.56	\$30,008.57

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1920	\$213,912.09	\$86,617.39	\$2,898.94	\$303,428.42
1921	302,247.06	98,419.90	2,788.25	403,455.21
Gain Loss	\$88,334.97	\$11,802.51	\$110.69	\$100,026.79

HOW TO REMIT MONEY TO THE AMERICAN BOARD

Important Notice to Church Treasurers and Contributors

TO avoid confusion arising from the relations of the American Board to the Congregational World Movement and the Apportionment Plan, we ask careful attention to the following statement as to the method of remitting gifts.

In the case of Church offerings, the share of the American Board of Commissioners for Foreign Missions, under the Apportionment Plan, may be sent direct to the treasurer's office, or to the district, offices of the American Board, or to the Congregational World Movement, 287 Fourth Avenue, New York City, for transmission to the Board.

Church offerings made separately for the American Board, whether considered under the Apportionment Plan or not, should be remitted direct to the treasurer of the Board, or to a district office of the Board.

Individuals desiring to contribute to the Board otherwise than through the Church offering, should remit direct to the treasurer of the Board.

In remitting to the American Board checks and money orders should be made payable to the order of Frederick A. Gaskins, Treasurer, or to the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass.

A QUEER REPORT

WHEN the statement of receipts for February was placed before us, we glanced over the figures and remarked, "That is a queer report." To find that the churches had actually fallen off \$2,335.20, notwithstanding the new apportionment, seemed not only queer but astounding. Our suspicions being aroused as to the accuracy or completeness of the report, inquiry was made, and it was found that the gifts of such churches as had remitted to the office of the Congregational World Movement in New York had not been received in time for inclusion. These gifts a little more than make up for the apparent loss; and in addition there will be an extra sum of about \$12,000 from the Emergency Fund gathered last May, and applicable upon our current budget. Even so, the report is a little queer, since we had hoped for a big leap upward. However, we presume a good many churches intend to transmit funds quarterly, so that the increase will not appear until April 1. Those who read the treasury statement, on the back of the frontispiece, will appreciate why we scan each month's figures so eagerly. It is an exaggerated case of "Watchful waiting."

NOW! ALL TOGETHER!

This is a good slogan. And it is becoming a popular practice. It is seen in a new attitude of the majority of our churches toward their privilege in extending the Kingdom through their gifts. "All" does not mean every last person. Unfortunately, it does not mean every last church. But from all angles and all points of the compass, there are coming in indications that the increasing attitude of the churches is reflected in the title of this article.

There are probably about a half of our churches that have *done it*. December and January for many of them were the times when they faced the

problem of their increased apportionments. It is too early to tabulate replies, but the bulk of our churches are seriously facing this thing as they never have before.

State Street Church, Portland, Me., as a type of the large church, has this year pledged its full apportionment of \$12,000.

High Street, Auburn, Me., has increased its giving from \$800, a couple of years ago, to over \$3,100 this year. In addition to that, it is also carrying over \$2,000 for the first five months on its pledges on the Emergency Drive of last April.

An inspiring record from a small country church is that from Merrimac, N. H., where two years ago their total giving was sixty-eight dollars. This year they have an apportionment of \$675, and have actually pledged \$720—tenfold gain in two years!

The Second Church of Pittsfield, in its Every Member Canvass in December, lifted its pledges to \$110, over against its apportionment of sixty dollars. It gave only forty dollars for benevolences in 1919.

Park Ridge, New Jersey, reports that two years ago its apportionment was twenty-nine dollars. Last year the figure was seventy-eight dollars. This year it has set its heart on \$329, an increase of 421 per cent over last year. Last year, in connection with the Emergency, the church actually paid a sum equal to about \$329, or will have paid it by May 1st of this year.

Acknowledgment should be made here of a typographical error in this column in the February issue of the *Herald*. It was stated that the Glen Ridge (N. J.) Church had accepted an apportionment of \$7,000. It should have been \$17,000. This is over against an apportionment of \$4,500 last year.

The rank and file of the churches in Vermont and Maine are to take their canvasses in April. Reports that come in from those states indicate that they are organized for the most

effective canvass ever made. The whole country can look with great hope, we are sure, to the results of these two states.

A word that comes from Fall River, the Central Church, is most quotable. It is quite within reason to hope, though it may be differently phrased, that churches planning to make their canvass in April will approach it in this mood. If they do, the day will be saved:—

“Great things are expected of us; and rightly, because we are able. Our denominational benevolent boards all together ask Central if it will voluntarily give \$11,000 (\$10,985, to be exact) in 1921 for all our missionary enterprises at home and abroad. This is not a tax nor a demand. It is just a suggested privilege and, I suspect, a duty. Already \$4,000 of it have been subscribed. Let us think it over for five or six weeks, examine a copy of the *Survey*, available in the parlors, so we may know the needs; and then, about the last Sunday of April, let us put our pledge cards on the plate in good old loyal Central fashion for the \$7,000 remaining, and give the Recording Angel another achievement to enter for Central on the Credit side of the Great Ledger.”

SHEPARD OF AINTAB: THE BELOVED PHYSICIAN OF TURKEY

BY HERBERT WRIGHT GATES

(*C. E. Topic* for April 24)

Scripture: Mark 1: 29-33; Luke 7: 18-22.

It was a chilly, drizzly December morning. Dr. Shepard and Rev. F. F. Goodsell were loading shells in their tent, preparatory to a day's hunting, when visitors were announced. In they came, ragged, decrepit, bedraggled Kurds, who had traveled ten hours or more from a mountain village to consult the great doctor. And he, with

no thought of the holiday so sorely needed, received them kindly and held a clinic then and there.

Meanwhile they talked, and Mr. Goodsell heard this. “Why did the doctor come to Turkey? Aren't there any sick people in America?” Another said: “Don't you see how rich these Americans are? They don't come here because they can't find anything to do in America. They come here because they can get bigger salaries.”

Here the *mullah* of the group broke in. “You don't understand religion,” he said. “Of course the Americans are richer than we are. If Dr. Shepard stayed in America he could get ten times as much money. It isn't the money he wants; he's trying to save his soul. He has made a vow or committed some sin for which he makes atonement by working among us.”

Just then the young fellow whose wound Dr. Shepard had been dressing spoke up. “You fellows don't know what you are talking about. Two years ago, when my wife was sick, we took her to the hospital at Aintab. For three weeks I waited, and went every day to the hospital. You should have seen the way she was treated. I talked with the other patients. One man said: ‘We ought to call this the health-home, not the sick-house. These people, too, have a strange way of talking about *Hazerti Eesa* (Jesus). He seems to be their master, and they act as if he cared for us too.’

“Before my wife was well enough to come home, I found out something about *Hazerti Eesa* for myself. One of the young men gave me an *Injeel* (Gospel) and told me to read it. If you want to know the real reason why Dr. Shepard and these other Americans came to Turkey, you just read that book.”

A GLIMPSE OF HIS WORK

Dr. Shepard and his wife, also a physician, were graduates of the University of Michigan and Cornell. They went to Turkey in the early

eighties. Dr. Shepard took charge of the medical department of the Central Turkey College. It is pioneer work. They faced the grossest superstition regarding the cause and cure of disease. Lack of the simplest rules of sanitation made plagues a common thing. Quack doctors, or medicine men, worked the most cruel practices and opposed the Christian physician. But real skill, human kindness, and boundless love and patience won the victory. In 1888, the medical school had to be given up for lack of funds, and Dr. Shepard threw himself into the work of developing the hospital. Patients came from miles around, and the physical cures were not the only beneficial results.

A GRATEFUL TURK

Dr. Shepard once performed a successful operation for abscess of the liver on the son of a rough and wild Turk living a day's journey from the city. Years after, the Christian preacher in that village was being stoned to death by a mob, when he appealed to this Turk for help. "Why do you come to me?" said the Turk. "I am from Aintab, a friend of Dr. Shepard," was the reply. It was enough. The Turk took him at once under his protection. The mob went to the governor, who sent word to the Turk to hand the preacher over to his enemies. "The man is a friend of Dr. Shepard, and my guest. I have ten sons and servants, all well armed. If you think you can take him, come and try."

HONORED BY ALL

Dr. Shepard won his way steadily. His service was so freely and success-

fully given that prejudice vanished. When he went to America on his first furlough, representatives of the Jewish, Moslem, and Christian communities gave him a silver coffee set, in token of their appreciation. On his return, he was met by a committee representing the city and district governments, with a large crowd of residents of every class, who came an hour's journey out from the city to welcome him. Later he was decorated by the Turkish government, in recognition of his services.

A MARTYR TO HIS WORK

While Dr. Shepard did not meet his death by violence, he was no less a martyr. The sufferings of his beloved Armenians broke his heart, and he gave lavishly of his strength trying to aid them. His work is now taken up by his son.

THE MEANING OF SUCH A LIFE

These brief notes barely hint at the thrilling story of Dr. Shepard's life work. Read the book, "Shepard of Aintab," by his daughter, Mrs. Riggs; or send to the American Board, 14 Beacon Street, Boston, for the two pamphlets in the Envelope Series, *Shepard of Aintab* and *Your Doctor Abroad*. The latter will give some idea of the need for medical missionaries. This can be made clear by contrast. There is but one scientific doctor, on the average, to 2,000,000 people in the non-Christian world. How many doctors would this give to any of our large cities? Contrast the hideous methods of native "healers" with the tender care of a modern Christian hospital.



FOREIGN DEPARTMENT

INDIA

The Plague in Madura

In a letter which reached us on March 5, although dated in late December, Dr. Frank Van Allen describes the coming of plague upon Madura—Madura, with its many temples, its

reasoning fear in the minds of the people who inhabit the surrounding country, near and far. People hesitate, to use a mild word, to go even for a day to a plague center. Our hospitals already are beginning to show this. Not only hospitals, but places of trade of various kinds, within the borders of



PLAQUE INOCULATIONS, TAKING DOWN THE NAMES

teeming population, and its constantly changing crowds of visitors from the surrounding country. Of course the missionaries got to work at once. Dr. Van Allen says:—

“Work in the hospital will be much lighter the next few weeks—and possibly even months. Plague has broken out in Madura. This produces an un-

an infected town wear a sort of deserted look, more and more as time goes on.

“Plague can be controlled by inoculation, exactly as smallpox, once a devastating disease, can be controlled by vaccination. The British government's medical authorities have taken hold with a strong hand, and decided

to inoculate every single person in Madura. Madura has a population of 135,000.

"Inevitably there will be some who will not be inoculated, come what may; but already, in sixteen days, 30,000 have been inoculated. This is wonderfully encouraging, because the inoculation is voluntary.

"Of course Dr. Parker [Dr. Harriet Parker, in charge of the fine new woman's hospital at Madura.—EDITOR.] and I have thrown our hospitals open to this service, and government furnishes the vaccine. It is a fluid which comes in tubes, about eight doses in a tube. It is injected with a hypodermic needle (into the arm), just exactly like anti-typhoid fluid, but in larger amount. It produces a reaction exactly like the anti-typhoid fluid, and protects, for the time, just as thoroughly. The efficacy of a plague inoculation lasts for six months."



INOCULATION FOR PLAGUE. IT IS A PIECE OF COMMENDABLE BRAVERY ON THE PART OF THE PEOPLE TO COME FORWARD FOR INOCULATION, FOR THEY ARE VERY FEARFUL OF THE "NEEDLE." DR. VAN ALLEN IS MAKING THE APPLICATION

An Intimate Prayer Circular

"Trust also in him and he shall bring it to pass" is the text at the head of the Prayer Calendar for January, prepared and circulated among its members by the American Board's Marathi Mission. Each day's subject for prayer is signed with initials which all the members of the mission recognize, and the subjects for which prayer is asked are sometimes personal and intimate, sometimes statements of special needs of work, and sometimes just requests for thanksgiving for special helps in times of trouble.

One man asks for prayer, "that we may look all men in the face with the eyes of a brother"; one says, "Pray that healing sick bodies and educating backward people may not so fill our time that we shall fail to win their souls to the Great Physician."

Several days bear requests for prayer for the famine stricken; but it is noticeable that, after all, it is the soul help and the permanent needs of the mission work that are most on the hearts of this praying band.

The item for January 31 ran as follows: "I have become acquainted with a Sadhu, who



says he is 'half a Christian' now and some day will be a 'whole Christian.' He said this before our preachers at a bazaar the other day. Some one in the crowd said, 'You are going to be a Christian?' He replied, 'Yes, and you will also, and some day all India will be Christian.' Let us pray that he may realize that 'now is the accepted time.'



CEYLON

A "Principal's Letter" from Jaffna

The principal of Jaffna College, Rev. John Bicknell, sends a most interesting letter as to college and mission matters in the last few months. We quote a few paragraphs from it:—

"One of our teachers, Mr. Peter Chelliah, has just been in talking with me concerning phases of college work, and in our conversation we spoke of a certain boy named Thurasingham. I was reminded of the vast change in the boy since he came to college. From a rather inconspicuous beginning, he has become a young man of reliable, wholesome character. He joined the church some time ago and now is serving it. It is cases like this which convince me that our work here is well worth while.

"We are adding one by one to the number of low caste boys in the college. There are now seven, I think. The exact number does not matter; there will be more and more as the years go by. It is a settled matter. One of the first boys, Thevathasan, has finished his course and will go to Pasumalai next July, I expect, to fit himself for religious work among his people."



Encouraging Sunday Schools

The many friends of Rev. and Mrs. Giles G. Brown, of Ceylon, have been full of sympathy for Mrs. Brown, and of admiration for the courage with which she bore the death of her hus-

band last year and has taken up the many activities in which he was engaged. A recent letter from Mrs. Brown, in Uduvil, Ceylon, tells of a part of this work. She says:—

"One line that especially engages my attention just now is promoting Sunday school work. In the Ceylon Mission there are seventy-one Sunday schools, twenty-four of which are in the churches and the rest in school-houses. Usually the teachers of the country Sunday schools are the teachers of the day schools. Now we are trying to get the Christian women, and especially young ladies, to take hold and help, so as to have many small classes instead of a few large ones.

Using Vacation Time

"Last month we held a Vacation Bible School for ten days in the vacated buildings of the Uduvil Boarding School. We called Mr. and Mrs. Annett, special Sunday school missionaries from India, to conduct the classes, and they gave a thorough drill on methods of organizing and teaching Sunday schools. We called all the churches to send two delegates each, who should have free board for the ten days, and invited all Christians who could do so to attend the lectures. Those who attended regularly gained much in enthusiasm for Sunday school teaching and in knowledge of improved methods.

"Now I have chosen a team of three young ladies of Uduvil Boarding School, and each Sunday we go to a different one of the country Sunday schools to help boost them up. Yesterday we went to a little country church off in the wilderness. We had a carriage, but came to a muddy place where the horse could not pull us through, so we got out and walked. A little boy passing offered to conduct us to the 'Bible temple,' and guided by him we went by winding paths through the landscape, and came out at a Catholic church! We turned back and at last found our church, having walked

nearly an hour in the hot sun. The Sunday school had begun, and I wish you could have seen the rows of children, with their dark faces, big, black eyes, tousled hair, white teeth, and little bodies bare to the waist, with just a piece of cloth below. I had previously explained to the superintendent what we were coming for, so he quickly divided up the children into graded classes, and my young ladies soon absorbed their attention. Afterwards I gave them pictures (old, out-of-date cards, but very acceptable).

Gathering the Fruit

"After the church service, a whole row of young men wanted to talk to me. One of them I found was not a church member, though a Christian; apparently the pastor had never asked him to join. Now he will join at the next communion. Another was not a Christian, though a regular attendant. I gave him my Tamil Testament, which he received gladly, and promised to study it with a view to becoming a Christian. He was so glad to get it, I really believe he will be an earnest 'inquirer.' Another man told me about his home difficulties; that his wife would not live with him, and was bringing a suit against him in the courts for not supporting her. He wanted me to go and see her, and bring her to terms (his terms). I gave him some very good advice about how to get along with his wife!

"A week ago, at the little church to which we went, I found a young man of nineteen years, who was a son in a Christian family, and ready and glad to join the church; but the pastor had just neglected to gather him in. He will join at the next communion. These pastors need some one to punch them up to their duties, and they take it all very kindly, too.

A Novel Contribution Plate

"The poverty of these little churches is pathetic. For instance, the contribution bag is often just a calico bag, with a stick cut from a tree for a

handle. Yesterday the deacon passed a diminutive tin dish, evidently the top of a tin can, the beveled-edge kind that you pry up instead of cutting out. It was about two and a half inches in diameter, but it held the collection easily! The houses of the people in these out-of-the-way places are just mud huts thatched with palm leaves, and their whole manner of life is very simple. But some of the boys are very bright and eager to learn, and many of our best men came out of just such homes."



CZECHOSLOVAKIA

As It Is in Prague

A late letter from Rev. J. S. Porter, our representative in Czechoslovakia, runs as follows:—

"The first census in the new republic is to be taken this week, and many, yes, thousands, are leaving the Roman Church so as not to be entered in the census as Romanists. It is said that 100,000 here in Prague alone have walked out of Rome in the last days. It is too early to make any definite statement in the matter, but it is beyond all controversy that Rome never got such a setback in Bohemia for three hundred years. In one city of 9,000 inhabitants, it is reported that only 700 are left in the fold of Rome.

"Many of these people are doing it for patriotic reasons. Rome was and is the enemy of Bohemia. Rome helped Austria to keep Bohemia in servitude. We will not stay in a church that worked against Bohemia—thus they reason.

"Others are leaving for real religious reasons. They are awakened. They see that the Romish Church is not offering them the gospel, and they are going to seek life elsewhere.

"Many others are simply infidels, and say good-by to all religion. 'The sufferings of Bohemia in the past are bound up with religion. We will cut loose.'

"I presume the major part of those who are deserting Rome will for the

present remain outside of any church. Many others will join the Czechoslovak national church, which means Romanism minus Pope and Latin, and plus priest with the right to marry. This is little enough, but it is something. Such a step makes another into real life in Christ easier.

"Things are in flux. People are ready as never before to hear the gospel. Doors are wide open. We can get audiences easily. Many are coming to our churches and many are joining. We need a class for would-be members in every larger church. Work is piling up on our pastors. We need two pastors over our larger churches. Calls for lectures on religious themes are numerous. We cannot fill the demand. We need a tent to go right out into the field and preach to the people. Buildings cannot be secured. Flats for dwellings are out of the question. In all Prague, to get even one room is seemingly an impossibility.

"We need an automobile in order to move quickly and save time. We need men of vision and power, who stand square on the whole Bible as the Word of God, to be witnesses.

"We are living in a great day here. We rejoice and thank God and work on. And to God be the praise!"

*

THE BALKANS

Reading Matter for Bulgaria

"At the present moment the Bulgarians are hungry for reading matter," writes Rev. Reuben H. Markham, from Samokov, in Bulgaria. "New books appear every day and periodical magazines abound. Not a few of the magazines are very well edited and of a serious nature. Bulgarians feel that they are in a bad way, and are groping around to find some method by which they can build up a better social structure. Everybody is writing about the 'Renewal' or Renaissance. But most people are looking for that in externals. In spite of all the new books, there never was so

great a need for really inspiring Christian literature as at present. Our mission publication department has an opportunity it never had before.

"I have said that not a few of the new publications here are of a serious nature. A great number of them, however, are not. As in America, so here, there is a great deal of moral laxity and a great disregard for respectability, a thing which used to keep people fairly decent outwardly. People are no longer ashamed to be so much like animals. Naturally, under such conditions, the market for rotten literature has greatly enlarged. Books of extremely pernicious character are being published. Most of them are translations. This also places upon us the responsibility of doing all we can to give the Bulgarians something decent to read.

"We are therefore going to try to print as many religious and miscellaneous books as we can. The books of the first kind will not pay for themselves. We shall try to distribute many of them among the teachers, students, and priests, free. We shall endeavor to make the other kinds of books pay for the deficit caused by the religious publications. If we choose the right kind of books and get them well translated, this will be a very reasonable hope.

"In any case, we have a little press, a little money, a reading public, and a great need."

*

MICRONESIA

Items from the Mid-Pacific

Rev. Carl Heine, of Jaluit, associated with our Micronesia Mission, sent two or three most interesting Christmas letters to personal friends in America. Of course, those personal friends are generous in sharing parts of these letters with a wider circle, and we quote the following sentences and incidents:

"Here in Jaluit, over fifty have united with the church. In all the preaching centers round the lagoon are

candidates for church membership, some of whom will be received into the church in the coming year.

"All the Christians in these islands observe family prayers, morning and evening. The signal for prayers is usually a couple of booming notes, produced by blowing into a large shell which has a hole in one end. We have no bells; but a shell fulfills the same purpose and is a beautiful and appropriate substitute in this land of shells and corals.

"A few weeks ago, I made a trip to Namrik and Ebon, two islands about ninety miles to the westward. The position of these islands, with reference to Jaluit, is in the form of an isosceles triangle, Namrik and Ebon being at the extremities of the base.

"Namrik, the first island at which I called, is the smaller of the two, being only about twelve miles in circumference. It incloses a beautiful lagoon, in which no ships have ever anchored, for there is no deep passage connecting it with the waters of the surrounding ocean. It was on Namrik that I was converted over twenty-five years ago.

"To Ebon, the other island at which I visited, came the first missionaries, more than sixty years ago. They made their home at the extreme end of the land, at a place which they called Ruby Point, from its native name, Rupa—meaning broken. A church building, the frame of which was hewn out of breadfruit wood, by the early missionaries, still stands, and is about the best building in the group. It attests to the skill of those early missionaries in manual labor, as those who assemble in it for worship bear living testimony to their spiritual work.

"The dwelling houses of the pioneer missionaries, which were built of foreign lumber, have long since been devoured by the ubiquitous white ant and other wood-boring insects, none of which, however, have any appetite for breadfruit wood.

"The present teacher on Ebon is a half-caste, named James Milne. Some

fine meetings were held during the two weeks I was there, and I hope good was accomplished. I have always felt it a special privilege to stand in that old church and preach the gospel where such devoted souls as those early missionaries preached it long ago."



JAPAN

"Special Cases"

"Tell us some of your hard special problems," an audience of young folks asked a Japanese missionary who was home on furlough. "I'd rather write the hopeful things," she answered, "but, of course, you need to know the sad things, too." So, after Miss Estelle L. Coe went back to Tottori, Japan, she told, in an early letter, most of which was fairly shining with encouragement and hope, of two special problems which are facing her at present. She says:—

"One sad spot stands out in my return. The little 'Sunshine Girl,' as we called a girl who was with me a year and had gone back to Kobe College, was not well last year, and because of sickness and worry about home affairs grew a little unmanageable. The school was not the place for her, the home was worse, so the relatives decided to send her to a sanatorium.

"It is almost more than I can endure even to tell you of the conditions I found there when I came back. After much difficulty I succeeded in gaining permission to see her. For months she had been shut in, with no employment, with matrons of no education or training for such work except a strong physical constitution, with raving lunatics in several of the cells, never permitted to meet her friends. Every day the doctor would report she was growing better and would soon be able to be sent out; but the poor little girl who reached her arm through the bars to me and pleaded to be taken back to Tottori was far from getting better.

"My heart sank, for I realized that, in her present condition, I could never care for her unless I gave up everything else and went off with her only. Even then it was very doubtful if I could do anything at this late date. There is no use in regrets, but what would I not have given to have been able to reverse time just a few months in this instance!"

"And then there is the little girl whom we took from the danger of a downward path. The daughter of a *jinriksha* man—motherless and friendless—we sent her to Kobe College. There she has proved her ability in study, and in doing everything and anything that needs to be done. But her lack of education in manners, and the innate Japanese feeling that one should be trained only according to her family rank, causes a great deal of jealousy and taunting from her associates. Just now she has been decreed a month of vacation because of a serious attack of 'flu,' so, as there was nowhere else to go, she is back with me. As I have watched the thoughtful, quiet face and the sad droop to her mouth I have wished many times I might transport her to some place where she might

have a real girl's life for just long enough to warm her heart through and through. She has talents, but it is a problem to see how she can ever have a chance to be her best, and to plan and counsel wisely."

*

MEXICO

Reaching Out from Guadalajara

Enjoying a day's rest in Tecolotlán, Jalisco, in the middle of an evangelizing tour from Guadalajara, Rev. Alfred C. Wright sends us a sketch of his touring experiences:—

"I left Guadalajara a week ago today, and have preached every night since, the first three nights in Ahualulco, where we had very good attendance, especially of several new persons who came every night and seemed much interested and impressed. Among them was the president of a recently formed club of 'Reds' or Bolsheviks, although as yet they are not really worthy of that name, and know nothing of the real Russian type, but are simply Socialists. It is rather a notable thing that these Socialists all through the country, so far as I have



FLOATING GARDENS, YOCHIMILCO, MEXICO

been able to ascertain, sympathize with the evangelical churches, and often are members of them. They are always strong opponents of the Roman Catholic Church and system, and they are multiplying with great rapidity all over the republic. The government is very favorable to them, if not really of them, too!

"On Friday I mounted a mule which we have acquired recently for touring, and in company with Pastor Martínez, of Ahualulco, and another brother, rode six hours to San Martín Hidalgo, where there is a group of about fifteen believers. We held a service at night, with attendance of thirty-nine, and among them a group of four young men from principal Roman Catholic families, who remained for an hour or more talking on religious subjects. That place is one of the very fanatical ones of this fanatical state, to such a degree that a Baptist worker who went there a few years ago was obliged to leave the place in disguise to escape the violence of the rabble. Conditions have changed so much, however, that we are urged to rent a room near the center, which could be secured for from five to ten *pesos* a month, and have the pastor from Ahualulco visit them with more frequency and regularity.

"The next morning, accompanied by a boy, while Martínez and the other brother returned to Ahualulco, I went on and up the steep mountain side for four or five hours, to El Cobre. At this place, in 1906, the Methodists erected a very neat chapel, with the help of the congregation, costing the mission some \$800; but by carelessness in using adobe not sufficiently dried, the walls gave way, and the building went to ruins within three years. Nothing has been done to it since. The front of the structure still stands, with the old inscription plainly announcing to all, 'Evangelical Church of the Holy Spirit,' and one side wall is intact and seemingly solid. One of the members—the one in whose house we held the services in San Martín—

has offered to furnish the lumber necessary to rebuild; and in spite of the fact that I do not know where the money is to come from, I could not refrain from telling the brethren that if they would go to work and make the 2,000 adobes necessary, and the tiles for the roof, I would try to secure funds for the reconstruction, plastering, etc. It will cost at least \$500 at present prices, but it ought to be done. The brethren are all poor—so poor that they do not realize how poor they are—but they have been faithful for many years, and there is much to be gained by reconstructing this chapel for its influence in the surrounding country.

"On Saturday night and on Sunday morning and night I had the pleasure of leading these simple brethren, some thirty of them, and with them the sacristan of the neighboring Roman Catholic chapel and the lady school-teacher of the place, in services, and of teaching them new hymns which rejoiced their hearts, and kept my hoarse voice going for an hour or so after each sermon. The elevation of the place is about 8,000 feet, and 'it makes much cold'—to transliterate a common expression—especially at night and on a hard board couch. But there is a magnificent view ever before you, extending for many miles; and on Monday, on my way to this place, Tecolotlán, I had a view of the peaks of the volcano and snow cap of Colima, some sixty or seventy miles away. That was a glorious ride of six hours through dense forests and over roughest mountain trails. It is worth much hardship to gain such inspiration.

"From here I am to go on with Pastor Piñera, tomorrow to Juchitlán, where a group of forty or more will gather in a private house. They are anxious to have a permanent place of worship also. The following day I go to Autlán, a place of 15,000 inhabitants, with many very liberal people who would welcome the establishment of regular work there. It is the first visit we have been able to make to



GROUP OF PILGRIMS ON STEAMER FROM CONSTANTINOPLE

them, although the few evangelicals there have urged us to come, and we hope to open the way for regular visits. Then there is a place two days' horseback beyond there, Jirosto, to which we plan to go. It is inhabited by Indians, of whom one, who is a sort of chief among them, was in Guadalajara over a year ago and attended services, bought a Bible and took evangelical literature, and since then has been writing, urging us to come to see them. He thinks that he can influence most of his people to accept the gospel message. It is down in the hot country, near the coast, and there are said to be lots of scorpions there, but that is a part of the day's work."

*

Poverty and Starvation

Mexico must be added to the list of suffering countries today. Rev. Louis B. Fritts, of Hermosillo, secretary of the Mexico Mission, writes on February 21:—

"Our hearts are wrung with the suffering of the world. The famine in

China, conditions in Central Europe and Turkey—and here in Mexico we have just now much suffering. Only this afternoon my attention was called to two old people who are slowly dying from starvation. Almost every day I am asked to aid some one. This state has never, in all the years of revolution, been in such straits as it is today. We are taking a weekly offering for the poor from our congregation, and I am doling out the amounts we receive. There has been no rain for winter planting; and as the mines are all shut down, there is nothing that the poor people can do."

*

TURKEY

Two Orphanage Girls in Brousa

One of the staff of the Woman's Board of the Pacific in Turkey is Miss Edith F. Parsons, of Brousa. She is a graduate of Leland Stanford University, most efficient in relief work, and sends, now and then, remarkable letters describing people and affairs at Brousa. Writing of one of the orphan-

ages in Brousa, she gives the following bits of biography:—

Shnorig, of Bitlis

"Naturally, the majority of our Armenian girls have been deported, and comparatively few are Brousa girls. One of them is the daughter of the Protestant pastor of Bitlis (away over in the mountains, toward the eastern border of Turkey). Of course all of Bitlis was deported, and her father was killed. The family formed part of that frantic crowd of refugees that escaped, if you can call it escaped, over the border into what was Russia. Her mother and little sister died on the way; one other sister was taken by a Turk, and Shnorig thinks she is in a harem in the Harpoot region. Before the deportation, an older brother was drafted into the army; she hopes he is alive, but I think there is very little chance. She has another sister who is a teacher in the American school at Sivas, and so was saved. She herself and a little brother were with friends of the father's in Russia, or Armenia, whichever it is, until the war was over and they could get to Constantinople. Now she is with us, and the brother is in the Near East Relief boys' orphanage in Brousa. She has an aunt in California, and expects to go there.

"It is perfectly marvelous to me when I see these children and know what they have been through, the physique they still have, and she is an especially good illustration of it; a typical mountain-bred Armenian, short and strong, but quick, and every ounce of her resilient; wonderful hair and fine eyes. Of course the children have had the benefit of a number of months of orphanage life and care, and it has been a tremendous job to get them into as good condition as they are, and many orphanages are still fighting diseases due to filth and under nourishment; but the wonder is that with any amount of care they could be put into

good condition inside of a year, as most of them have been.

Takouhie, of Cesarea

"There is one other girl whose story I really ought to tell. I will give it just as it was on the back of the 'history' card that is made out for all the children in the orphanages. Her name is Takouhie Gulian, and she was born in Cesarea, in 1904. She belongs to the Gregorian (national Armenian) church. 'She was exiled from Cesarea to one of the villages near, where she lost both her parents and four sisters. From there she was taken back to Cesarea, where they put her in a German orphanage. After a time the orphanage was taken by the Turks, and the Armenians were driven out.

"Fifteen children were caught by Turkish policemen and imprisoned. They were given only a small piece of bread a day and no water. Some of the children had money; they used to pay twenty *piasters* (at that time about eighty cents) for a cup of water.

"After fifteen days the Turks sent word, 'If you will accept Mohammedanism, we will release you; if not, we will make you suffer more.'

"The children refused. The Turks kept them ten days more, but this time the windows were shut, so there was no way for air to go in or out, and they were forbidden to buy water. Most of the children were unconscious at the end of the ten days. Then the Turks made the same offer, and again it was refused. So they were taken to a hospital and put near the most contagious patients, and also made to wash the dead. Most of the children died from some serious illness, and at last Takouhie caught typhus. She was in bed six months, for no one took care of her. At the end of the war she was taken to an Armenian hospital and was given good care. When she had recovered she was taken to Adana, from there to Constantinople, and from there to Brousa.'

"Now isn't it worth while doing something for people like that? We want so much to train these girls who come to us from the orphanages into the best possible leaders, for oh! the best possible leadership is so much needed out here now."

*

CHINA

Student Work in Peking

"Student work in Peking is most encouraging," writes Rev. Rowland M. Cross, the American Board member of the "Peking Christian Student Work Union." "The weeks spent in perfecting the city-wide organization are bearing fruit now. A man, after seven years in the customs service, has just joined our staff against the wishes of his parents and at a much reduced salary because he felt called to it. Such an act goes far to compensate for the discouragements that come in the day's work.

"We are now emphasizing the relation of the student to the church. Yesterday (November 21, 1920) afternoon, the Christian and Bible class members from the schools of our district met for a special meeting in the Parish House. A Christian from the National University presided, an octette from Jefferson Academy and a sextette from the Seminary sang. One of the Peking University students told about a class in simplified writing which the girl students are starting. One of the deacons spoke of the Teng Shih K'ou social service and the different lines of work in which the students could coöperate. Another deacon told of the committee on arrangements for Christmas and asked the students to elect four representatives. Mr. Porter (Rev. L. C. Porter) spoke on 'The Students and the Church.' It is quite likely that these meetings for students only will be held occasionally

and that every effort will be made to get the students into the life of the church."

Mr. Cross sends, also, some student items, noting the coöperative efforts still further. These items follow:—

"The President of China has just given \$1,000; the Premier, \$500; the Foreign Office (Chinese), \$200; and the American Legation, \$300, in the recent financial campaign of the Peking Christian Student Work Union. This campaign for \$2,000 was a triumph of coöperation, in which the students (Chinese), officials, the missions, American business men, teachers in the American Indemnity College, all had a share. The response of all classes to the appeal for funds shows that people in China are looking with hope to the students in this dark day for China, and also that they realize the need for Christian guidance at this critical time. Almost \$4,000 was raised.

"A Y. M. C. A. has recently been started at the National University in Peking. A Chinese house has been rented. Four of the officers of the Association live there, and the other rooms are used for Bible classes, reading rooms, etc. Ten Bible classes meet every week.

"A recent survey of the American Board student field shows that our section of the city has four colleges, one university, and one middle school, all government institutions, with an enrollment of 3,652 students and over 450 faculty; the women's department of Yen Ching University; a girls' academy; and a boys' and a girls' upper primary mission schools. Not in our section, but near enough so that many of the students attend our services, are the Union Medical College, the Y. M. C. A., schools with over 500 students, and Peking Christian University. With such a field we must branch out at once. Half time of a foreign woman worker and full time of a Chinese man are necessary additions to the present staff of one foreign man."

Bible Study along the Min River

One of the young women who have gone to China to be associated with the Shaowu Mission for a while in educational work is Miss Katibel Chadbourne. A letter just received gives some of her impressions as, when nearly at their station in Shaowu, the party began to stop for visits at out-station villages:—

“We stopped at several small towns, at each one of which we found a pastor and his wife and perhaps a son and daughter who have a day school, one each for boys and girls. The teacher would ask the scholars to recite whole chapters of the Bible. Although I could not understand any of it, I could see that no one missed a word. Some of these little ones under twelve years of age know over one hundred verses; and the older ones of the Shaowu schoolgirls can recite four chapters of John, five of Matthew, thirty Psalms, at least ten other chapters, and hundreds of the best verses from all parts of the Bible.

“The same work is done in these thirty village schools that is done in our primary schools, while we offer a full high school course in Shaowu. At

one of these villages Miss Bement put on the blackboard very hard test problems in arithmetic, and they went at them with a will and did splendidly. Many of these village teachers have had only one or two years in high school work and some have only finished the grammar grades. They certainly are using all their knowledge in Bible school work, and calisthenics to the best possible advantage.

“As Miss Bement has just returned from her year in America, she has been besieged by callers of townspeople, ministers of nearby stations, parents, and girls, who all want to pay her their respects. The girls' school is now in full swing. Some of the high school girls are teaching part time and many hope to go out to have schools in their home towns, some as pastors' daughters, some as brides of teachers or preachers, or some to towns where they are the first Christians. They are such a happy company here together. Two girls have come four days' journey on foot from another province, and they want to get two years' work and then have a school in their home, where there is none in a town of over one hundred thousand people.”



JUNKS IN THE RIVER NEAR FOOCHOW

THE BOOKSHELF

The Near Side of the Mexican Question. By Jay S. Stowell, M.A., author of *A Study of Mexicans and Spanish Americans in the United States*. New York: George H. Doran Company. Pp. 123. Price, \$1.50 net.

This book is written to help the reader understand something of the intimacy of our relationship to Mexico and the large contribution which Mexicans and Spanish Americans are already making to our own national life. It closes with an appeal for the Mexican in America, who is becoming the prey of the Mormon and the I. W. W., of radical socialism, atheism, infidelity; a man, however, with fine, sensitive qualities of nature and with large capabilities for progress.

A Greatheart of the South. By Gordon Poteat, Professor of New Testament, Shanghai Baptist College. New York: George H. Doran Company. Pp. 123. Price, \$1.50 net.

This is a story of John Anderson, late medical missionary in China. Sprung from Southern soil, hearty and alert in temperament, he was a great worker among students at college and medical school and in broader contacts with students of Kentucky and the Carolinas, and was a constant power for Christ among men in China.

The author, who is well known in missionary educational circles, is a long-time friend of Dr. Anderson.

WORLD BRIEFS

Electricity for lighting is being installed in the Grand Bazaar in Stamboul, Constantinople.

Paris University Library is to have a collection of gramophone records reproducing the voices of the greatest men of modern France.

Jewish relief workers are planning, so it is reported, to bring at once to Canada some 200 orphans from Warsaw, in Poland, hoping for their adoption by families in Canada.

The result of the first national census of Japan reveals a population of 77,000,000. This includes Korea, Formosa, and Saghalien. Tokio, Japan's capital city, holds 2,173,162 people.

The Orient reports a project being considered of pushing a railroad tunnel under the Suez Canal, to take the place of the bridge over it at El-Kantara, the latter being an inconvenience to navigation.

The beginning of the work of the British and Foreign Bible Society in Constantinople occurred in January, 1821. The Society first translated the Armenian Bible in 1828. The Turkish New Testament was completed in 1819, and the whole Bible in Turkish in 1828. Many other interesting dates stand out in the hundred years of the Society's work in Constantinople—too many to mention here. Just now the translation of the complete

Albanian Bible and the revision of the Bulgarian Bible are works in hand.

In the report of the foreign mission activities of the Methodist Church is the statement that the church supports twelve universities and colleges in foreign fields, sixty-five theological seminaries and Bible schools, 102 high schools, with 1,102 teachers and 15,700 students; elementary schools numbering 2,726 hold over 100,000 children, and 9,000 Sunday schools which have an attendance of 405,000. There are 2,750 churches and chapels estimated at \$9,000,000 in value, and 1,664 parsonages and homes valued at \$2,724,898.

Principal Moton, of Tuskegee, sends out some interesting statistics as to lynchings in the United States in 1920, compiled by Tuskegee's Department of Records and Research. During the year 1920, 61 persons were lynched—52 in the South, 9 in the North and West. Of these, 53 were Negroes, 8 whites. The offenses charged against these persons who were put to death follow: Whites—murder, 5; insulting woman, 1; no charge except being a foreigner, 1; killing officer of the law, 1. Offenses charged against the Negroes—murder, 5; attempted murder, 4; killing officer of the law, 5; killing landlord in dispute, 6; rape, 15; attempted rape, 3; assisting fugitive to escape, 3; wounding another, 2; insulting woman, 2; knocking down guard, escaping from chain gang, and then returning and surrendering, 2; jumping labor contract, 1; threatening to

kill man, 1; cutting a man in a fight, 1; for receiving stay of death sentence because another confessed crime, 1; peeping through window at woman, 1; insisting on voting, 1.

The states in which lynchings occurred and the number in each state are as follows:

Alabama, 7; Arkansas, 1; California, 3; Florida, 7; Georgia, 9; Illinois, 1; Kansas, 1; Kentucky, 1; Minnesota, 3; Mississippi, 7; Missouri, 1; North Carolina, 3; Ohio, 1; Oklahoma, 3; South Carolina, 1; Texas, 10; Virginia, 1; West Virginia, 1.

THE CHRONICLE

ARRIVALS ON THE FIELD

November 30, 1920. In Chisamba, West Central Africa Mission, Miss Margaret W. Melville, rejoining the mission.

December —. 1920. At Mt. Silinda, Rhodesia Branch, South Africa Mission, Rev. and Mrs. George A. Wilder, D.D., returning from furlough; and Miss Mary E. Moulton, joining the mission.

January 28, 1921. In Constantinople, Miss Grisell M. McLaren, of Harpoort, returning to the Turkey Mission.

March —. In Constantinople, Mr. Lester J. Wright, under appointment to Eastern Turkey.

MARRIAGES

March 2. In Kansas City, Mo., Mr. Charles N. Dodds and Miss Vina M. Sherman, formerly of the Eastern Turkey Mission.

BIRTHS

January —. In Smyrna, to Mr. and Mrs. Caleb W. Lawrence, a son, John William, son.

January 29. In Smyrna, to Rev. and Mrs. S. Ralph Harlow, a daughter, Elizabeth.

February 11. In Hillsboro, Kan., to Rev. and Mrs. P. S. Goertz, of Foochow, China, a son, Paul Sammel.

DEATHS

February 20. Laura M., widow of Rev. Myron W. Pinkerton, aged seventy-one years, five months. Mr. and Mrs. Pinkerton were valued members of the Zulu Branch of the American Board's South Africa Mission, from 1871 to 1879. Mr. Pinkerton died in Africa, at the age of thirty-six, while attempting to found a new mission station in East Africa. They are survived by two children: Mrs. Charlotte P. Blazer, of Santa Cruz, Cal.; and Henry M. Pinkerton, of Chicago.

March 2. In New Windsor, Md., Mrs. Richard C. Hastings, formerly of the Ceylon Mission. Mrs. Hastings (Minnie B. Truax) was appointed to the Ceylon Mission in 1882, and in the following year was married to Richard C. Hastings, at Vaddukkodai. Mr. and Mrs. Hastings were then stationed at Uduppiddi, where they labored until 1898; Mr. Hastings then was called to be principal of Jaffna College, and they removed to Vaddukkodai. Coming on furlough to America in 1904, circumstances arose preventing their return to Ceylon. They were released from the Board in 1906, but for some years they gave service under the American Missionary Association in New Orleans and in Alabama.

Mrs. Hastings, while in Ceylon, had charge of the girls' boarding school at Uduppiddi, and of Bible-women's work at the same station. Her work was richly blessed, and her influence is still felt in that community. Later, she was able to wield a strong influence for Christ among the students of Jaffna College. An ideal home maker, she refreshed many a weary missionary friend. Her cheerful spirit, sympathetic heart, and wise counsel made her a warm friend to all; and, especially in plans for work among women, her counsels were highly esteemed in the mission.

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Rev. John E. Merrill, PH.D., president of Central Turkey College, gave the lectures on the Haskell Foundation, at Oberlin Graduate School of Theology, last month. Dr. Merrill's general subject was "Christ and the Moslems," and the individual lectures treated problems of Islam, military, political, religious, utilitarian, and scientific, with a thoroughness and originality which almost no one other than Dr. Merrill could have brought to bear on them.

The Haskell Lecturer for 1921-22 will be Dr. Breasted, professor of Egyptology and Oriental history in the University of Chicago; while in 1922-23, Dr. W. E. Hocking, professor of philosophy at Harvard, is expected to give the course.

FIVE MONTHS TO GO

The Financial Task Confronting the Board.

The Board's year closes August 31st. Usually we have deferred detailed statements and forecasts until July first. This year the situation is so exceedingly grave that we issued a warning appeal in the April *Herald*. A month ago the treasurer predicted a debt of \$521,008.97, on the basis of actual and prospective appropriations and the giving of the last six months of the previous year. On April first, on the same basis, he predicts a debt of \$511,892.27. Both estimates are likely to be reduced by \$100,000 through a saving in foreign exchange, in case the present rates prevail, and by such amount as churches and individual friends may push up the giving during the balance of the fiscal year.

Taking the favorable view of exchange, we now face a deficit of \$411,892. This would mean adding \$169,347.91 to the deficit of \$242,544.36 with which we closed last year.

As to how long the Board can follow this road we leave our readers to judge. Clearly the situation is so serious as to lead every church in our fellowship, every friend in our circle, to do their utmost from now on to better the situation.

WE APPEAL

For the acceptance of the full apportionment for the American Board.
For an every-member canvass, where none has been made.
For the payment of the Emergency Fund pledges of last spring.
For quarterly remittances from Church Treasurers.
For multitudes of extra personal gifts.
For a heroic determination to see the Board through.

**IN CONSIDERING WHAT SHOULD BE DONE
WHY NOT BEGIN WITH YOURSELF?**

CORNELIUS H. PATTON, *Home Secretary*,
FREDERICK A. GASKINS, *Treasurer*,

14 Beacon Street, Boston, Mass.



OUTSIDE THE SOUTH GATE, TAIKUHSIEN, SHANSI, CHINA

A favorite spot for all kinds of small business, food stalls, etc. The South Gate is the one used by our missionaries when entering the city on the way to the City Chapel

For use in Library only

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